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the two women down the sides and front. There being six stones, one of the women takes the last two and repeats the process. The stones are then thrown into the river.

The next rite at the riverside takes place by the *nusa* of the *pase kamui* and the backward-shaven *inau* of Chiu ra-pe Guru. The sword which hangs on the *nusa* fence had been laid on the hearth in the preliminary service in the house. Kamui Fuchi had been asked to let it represent her outside, since she cannot leave the house. It is now flourished by the elder as mandatory of the supreme ancestress. Chiu ra-pe Guru is believed to be thus stimulated to action. The *huttat* switches here, which are held in high esteem, are dipped in water. Before this purification the elder makes prayer to Chiu ra-pe Guru in his capacity as representative of Wakka-ush Kamui. He moves his arm with the sword held vertically, calling out, or rather blowing out, '*fuo!*' or '*fu!*', stretching his arm forward and bending it while continuing his prayer. During the purification he keeps the sword upright, continuing his '*fuo!*' while the officiating women mutter '*fusa!*'. Each woman gives the patient six strokes with her evergreen switch. The patient's outer garment is next removed, shaken and laid aside. Formerly the oldest garment was used and then thrown into the river, but the Ainu are now so poor that even much worn clothes are seldom discarded. The former injunction—'*Ika ami amip use a-ana na*', meaning that the garment shed with the evil magic must not be worn again—is no longer strictly followed.

The patient and the officiating women now wash their faces and pour water on their heads. The water is holy, pervaded by the influence of the good spirit of living waters. Such ceremonial ablution or baptism is thus specially efficacious; water is used ritually on other occasions, such as after childbirth and funerals, as it is elsewhere.

On returning home there is a final ceremony, which I missed, as Isonoash had said that the *uepotara*, by which he meant the ceremony at the river, was ended. Nevertheless it deserves mention. The patient dons the old garment and in it receives a final purification while the spirit guardians of the precincts take action against further invasion. Three backward-shaven *inau* are set up, one each for Ru-koro Kamui, Mintara-koro Kamui and Nusa-koro Kamui. Purification is done at the *inau* of Ru-koro Kamui with an ordinary switch, and then, at the place of Mintara-koro Kamui a sickle